



# THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 20.]

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, MAY 14, 1831.]

## THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO. 10, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

### TERMS.

- Two Dollars per annum, payable in advance.
- No subscription will be received for a shorter period than six months.
- Agents allowed every sixth copy.
- All letters and communications must be POST PAID.

### AGENTS.

CHARLES WHIPPLE, *Newburyport, Mass.*  
BENJAMIN COLMAN, *Salem.*  
EDWARD J. POMPEY, *Nantucket.*  
WILLIAM VINCENT, *New-Bedford.*  
JOSEPH C. LOVEJOY, *Bangor, Me.*  
PHILIP A. BELL, *New-York City.*  
EDWIN SCRANTON, *Rochester, N. Y.*  
JOSEPH CASSEY, *Philadelphia, Pa.*  
HENRY OGDEN, *Newark, N. J.*  
WILLIAM WATKINS, *Baltimore, Md.*  
BENJAMIN LUNDY, *Washington City, D. C.*  
WILLIAM WORMLEY, " "

## THE LIBERATOR.

All the fraudulent methods that are taken for the purpose of enslaving men must be considered as man-stealing; and all the buyers and holders of slaves are partakers of the guilt of the slave-merchant. They support and encourage his infamous trade; nor can they pretend that their right to buy slaves is any other or better, than that of the seller. They are verily guilty in whose hand the slave is found.—BROWN.

The proposed Emancipation Society in Kentucky gets along bravely. At the last accounts, forty-eight slaveholders had signified their readiness to join it; and only two more were wanting to complete the stipulated number, preparatory to organization. The project looks well on paper, and our hope grows vigorous in contemplating it; but we are not so sanguine as to believe, with Friend Lundy, that 'slavery will soon be abolished in Kentucky.' It argues a fatuity of mind in these individuals, who are about to declare that they possess no right of property in the rising generation, and to liberate the children at a certain age, to claim the services of slave parents in their possession. Why do they not go for the whole? Why be honest in part? By what authority do they think to hold the parents in bondage, without being guilty of robbery and man-stealing? Let their reform be total.

The editor of the Rochester Observer, in allusion to the proposed association, says:

'Whether this is the best way to rid themselves of this curse, we will not pretend to say, but we rejoice to see slaveholders themselves originating any plan of the kind, showing that their attention is called to the subject, and by inference, at least, acknowledging the injustice of holding their fellow men in bondage. This is one of those subjects, a candid examination of which will almost inevitably result in great good. As people become more enlightened, and the principles of liberty are better understood, the shackles of slavery will become loosened, and when moral principle shall be understood and its claims recognized, they must fall off.'

### For the Liberator.

#### WALKER'S APPEAL. NO. 2.

In commenting on a work like this, so pregnant with interest, so full of matter of mighty import, there is, no doubt, wherewith to extend my remarks far beyond the limits of a newspaper. I find so much, sir, worthy of attention, that I must say, before proceeding farther, that I shall be obliged to skip many points I would gladly dwell upon, and confine myself to the more prominent features of the book. In continuation of the remarks with which my last letter concluded, I will quote one of Walker's periods:

'Do they not institute laws to prohibit us from marrying among the whites? I would wish, candidly, however, before the Lord, to be understood, that I would not give a pinch of snuff to be married to any white person I ever saw in all the days of my life. And I do say it, that the black man, or man of color, who will leave his own color (provided he can get one who is good for anything)

and marry a white woman, to be a double slave to her, just because she is white, ought to be treated by her as he surely will be, viz: as a NIGER!! It is not, indeed, what I care about intermarriages with the whites, which induced me to pass this subject in review; for the Lord knows that there is a day coming when they will be glad enough to get into the company of the blacks, notwithstanding we are, in this generation, levelled by them, almost on a level with the brute creation; and some of us they treat even worse than they do the brutes that perish.'

It is not my purpose to discuss the propriety of intermarriages between the two races here. I bring in the paragraph merely to shew the spirit in which our black apostle wrote. He tells us that he would not 'give a pinch of snuff' for any white woman living, but revolts at the prohibitory law, conceiving it to be a manifesto of the supposed inferiority of his people. This is a proper view of the subject, nor does the pride manifested in his language lower him in my esteem.

Walker next, in speaking of the condition of the free blacks, affirms, that they are, one and all, the prey of white rogues, who are constantly defrauding them. As an illustration of his position he says, that when a negro dies possessed of property (a rare case,) it usually falls into the hands of some white, to the detriment of the natural heirs. Having very little acquaintance with the blacks, I am unable to say how far his assertion is true; you, Mr Garrison, probably know. Granting the fact to be as Walker states it, I do not think the case of his compeers peculiar: the weak are ever and must be, to a considerable extent, the prey of the strong; those who think, have and will always prevail over those who merely work. It seems to me that the wrongs of which Walker complains must be attributed not to the color of his people, but to their ignorance. His next complaint relates to the common opinion that the negro is a distinct genus, inferior to the human race, and nearly allied to the simia species. Walker, in my opinion very justly, thinks this an insupportable insult, and speaks of it with the utmost indignation. Without entering into a discussion of the opinion, first broached, I believe, by Mr Jefferson, I would only say, that I think it calculated to embitter the feelings of the blacks toward us, and it may one day be, that every drop of ink wasted in its support will cost a drop of human blood.

Walker next speaks in bitter terms of such blacks as, by giving information, &c., aid the whites to keep their brethren in subjection, and thinks that but for their hindrance the slaves would ere this have been free. Here, I think, he is mistaken: it is not treason but ignorance that rivets their chains. The law makers of some of the slave states have done wisely (in some points of view) in making it highly penal to teach a slave to read. If things are to remain as they are, it is sound policy: that is, supposing it practicable to enforce such laws. Yet I think they will only put off, not prevent the catastrophe. A few years since, being in a slave state, I chanced one morning, very early, to look through the curtains of my chamber window, which opened upon a back yard. I saw a mulatto with a newspaper in his hand, surrounded by a score of colored men, who were listening, open mouthed, to a very inflammatory article the yellow man was reading. Sometimes the reader dwelt emphatically on particular passages, and I could see his auditors stamp and clench their hands. I afterwards learned that the paper was published in New-York, and addressed to the blacks. It is but reasonable to suppose that such scenes are of common occurrence in the slave states, and it does not require the wisdom of Solomon to discern their tendency.

The following paragraph appears to me to contain the gist of Walker's argument, and to explain his motive for publishing his book:

'Remember that unless you are united, keeping your tongues within your teeth, you will be afraid to trust your secrets to each other, and thus perpetuate our miseries under the Christians!! Remember, also, to lay humble at the feet of our Lord and Master Jesus Christ, with prayers and fastings. Let our enemies go on with their butcheries, and at once fill up their cup. Never make an attempt to gain our freedom or natural right, from under our cruel oppressors and murderers, until you see your way

clear—when that hour arrives and you move, be not afraid or dismayed; for be you assured that Jesus Christ the King of heaven and of earth, who is the God of justice and of armies, will surely go before you. And those enemies who have for hundreds of years stolen our rights, and kept us ignorant of Him and His divine worship, He will remove. Millions of whom are, this day, so ignorant and avaricious, that they cannot conceive how God can have an attribute of justice, and show mercy to us because it pleased him to make us black—which color Mr Jefferson calls unfortunate!! It is not to be understood here, that I mean for us to wait until God shall take us by the hair of our heads and drag us out of abject wretchedness and slavery, nor I do mean to convey the idea for us to wait until our enemies shall make preparations, and call us to seize those preparations, take it away from them, and put every thing before us to death, in order to gain our freedom which God has given us. For you must remember that we are men as well as they. God has been pleased to give us two eyes, two hands, two feet, and some sense in our heads as well as they. They have no more right to hold us in slavery than we have to hold them; we have just as much right, in the sight of God, to hold them and their children in slavery and wretchedness, as they have to hold us, and no more.'

Here then is a clear, undeniable exhortation to insurrection. The facts stated by Walker as incentives, are facts, not suppositions, and in my opinion, his inferences are just. The question is, whether such language can conscientiously be held by a white man, having a clear view of its result, to a black. 'Grant your opinions to be just,' a slave owner once said to me, 'if you talk so to the slaves, they will fall to cutting their masters' throats.' 'And in God's name,' I replied, 'why should they not cut their masters' throats?' I am, however, no preacher of reform. If the blacks can come to a sense of their wrongs, and a resolution to redress them, through their own instrumentality or that of others, I shall rejoice. They are my fellow creatures and countrymen as well as their masters. It would indeed grieve me to hear that one of my southern brethren had died by the hands of his slaves: it is still more grievous to think that he holds a score of my black brethren in degrading thralldom. Of two evils I prefer the least, and it is better that one man should lose his life than that a score should lose their liberty. Yet I do not conceive it my duty, nor have I any vocation to set myself up as a redresser of wrongs, or an oculist for the mentally blind. For those good men who think otherwise, who seek the greater good of the greater number, to their own danger and prejudice, I respect and esteem, but cannot imitate them. When, as in the present instance, my opinion is asked, it shall be freely given, but I do not think myself bound to advance it unasked.

Walker then speaks of the advertisements of slaves to be sold, runaways, &c., so constantly found in the southern papers. He speaks of husbands torn from their wives, babes from their mothers, and remarks that in the same columns the Mussulmans are reproved for their barbarity to the Greeks. I have often seen such inconsistencies as he mentions, but they are too melancholy to evoke a smile. The Greeks in the Ottoman empire pay tribute and are subject to vexatious exactions, but they are not slaves, unless taken in rebellion. Even then they recover their freedom at the end of seven years. The severities inflicted on them by their Mahometan lords are cakes and gingerbread in comparison with those practised by Christian masters on their slaves. But our slaves are black, and that, it seems, destroys their claim to sympathy. Strange that the dark pigment, which is its coloring matter, should render a negro's skin as callous as the shell of a lobster, and infect the veins of his very heart so as to render him incapable of social affections. I suppose this must be a common opinion of the slave owners, or we should hear less of the abominations of which Walker speaks. To be serious, I would advise southern editors to exclude the advertisements above mentioned and their accompanying engravings from their papers, lest some of them should find their way to Europe and prove our declaration of independence hypocritical.

'The man who would not fight under our Lord and Master Jesus Christ, in the glorious and heavenly cause of freedom and of God—to be delivered from the most wretched, abject and servile slavery that ever a people was afflicted with since the foun-

dation of the world to the present day—ought to be kept, with all his children or family, in slavery, or in chains, to be butchered by his cruel enemies.'

Well done, David Walker! I like your spirit, for it will work out the salvation of your brethren. Verily, David Walker was a man! Then follows a comparison of the slavery of other lands with our own, and an examination of Mr Jefferson's opinion. Next comes much declamation and a sweeping denunciation of the whites as 'unjust, jealous, unmerciful, avaricious and blood-thirsty beings.' Surely a black has a right to think so. Thus ends the first of the four articles into which the 'Appeal' is divided. As a specimen of Walker's style, when he betakes himself to declamation, I beg you to print the following:

'Are we men!—I ask you, O my brethren! are we MEN? Did our Creator make us to be slaves to dust and ashes like ourselves? Are they not dying worms as well as we? Have they not to make their appearance before the tribunal of Heaven, to answer for the deeds done in the body, as well as we? Have we any other Master but Jesus Christ alone? Is he not their master as well as ours?—What right then, have we to obey and call any other Master, but Himself? How we could be so submissive to a gang of men, whom we cannot tell whether they are as good as ourselves or not, I never could conceive. However this is shut up with the Lord, and we cannot precisely tell—but I declare, we judge men by their works.'

Here let us pause and reflect. What is to be the end of the American system of oppression? Will it, can it last for ever? And if it does not, how is it to be terminated—by the consent of the whites, or by the hands of the blacks? The question involves no less than the fate of all that portion of our country which lies south of the Potomac. Three ways occur to me by which the slaves may possibly be emancipated without bloodshed, viz. by colonizing them elsewhere, by gradual abolition, or by free labor becoming more profitable than that of thralls. I will, if you wish it, consider these things in another place, not here. As to the prospect of their liberation by some means or other, I consider it certain. There are now about as many colored persons within the limits of the union as there were whites at the commencement of our revolution, and it seems to me impossible that they can be prevented from discovering their wrongs. All the laws that can be made cannot wholly exclude the rudiments of learning from among them. The name of Walker alone is a terror to the south, and it is probable there are or will be more men like him. Negroes have showed their mental capacity in St Domingo, where, thirty-two years ago, they were as much or more debased than they now are in the United States. That example of bloodshed and misery is before the eyes of our slaves; that tragedy, it seems to me, will soon be enacted on an American stage, with new scenery, unless something is speedily done to prevent it. The actors are studying their parts, and there will be more such prompters as Walker. At present, they only want a manager. I fear, very much fear, that the retribution predicted in the book in question is at hand. It is a hard case for the south to be sure. The southern planter has not himself instituted the present state of affairs: it came down from his fathers. It is hard for him to give up his inheritance, and still harder to overcome the habits in which he was bred. Even the immediate emancipation of his slaves, and the restoration of their natural rights, would, perhaps, produce much evil. It will be harder for his children to see this change brought about by the red hand. But—when the slaves shall have attained even the limited degree of knowledge possessed by the free blacks, if they do not rise and strike for freedom, if they do not settle the account that has been scored for two centuries, Mr Jefferson will have been proved to be right in his opinion. When they shall no longer have the excuse of ignorance, and shall not avail themselves of their strength, they will indeed be proved to be baboons, unworthy of the name or privileges of men. It is astonishing, Mr Garrison, to hear some of the free and intelligent sons of New-England speak on this subject. A lawyer, of no mean attainments, said, a few days ago, in my presence, that the slaves in the south are well enough; that their condition is



preferable to that of the poor whites here; and, in short, that they were happy. I have often heard similar opinions expressed. They are indeed contented, and so is a horse or an ox, and for the same reason. It is the happiness of a brute—not of a man. If to eat, drink and sleep, without a thought of the past or future, constitutes earthly felicity, then are slaves happy indeed, and their condition cannot be bettered. Even then they are not quite so happy as a horse, for they feel the whip more sensibly. Ask any white who expatiates on this happiness, if he would, if he could, get rid of his cares and perplexities by changing conditions with a slave. No; but the slaves are black, and that argument oversteps all the rules of logic—it is unanswerable. V.

#### FREE ARTICLES.

To the Editor of the Liberator.

SIR—I was glad to see in your paper of April 2d an answer to the first of a number of questions published some time since, relating to the use of articles produced by slave labor. I have been hoping to see the subject fully discussed, and am induced to offer a few observations relating to it, and by way of answer to the second question, in case you have nothing more satisfactory upon the subject. The reasons offered by your correspondent for giving a preference to articles produced by free, over those produced by slave labor, appear to me conclusive. 'Are there equally strong reasons for giving up altogether the productions of slave labor?' It appears to me that every argument which your correspondent uses for preferring free articles, is equally strong for giving up, wholly, those produced by slave labor. For, whatever good may be accomplished by refusing to purchase any article produced by slave labor, will be precisely the same, so far as I can see, whether a similar article, produced by free labor, is or is not to be obtained; the only difference being in the convenience to the consumer. To say that we will give the preference to rice or sugar raised by freemen, and will not purchase that which is raised by slaves, when the other can be procured, is taking one step; to say that, when the free cannot be procured, we will go without, and still refuse to purchase that which is raised by slaves, is taking another step in the same direction. If, indeed, such a preference be given, as includes giving a premium for such articles raised by free labor in our own country, as are usually raised by slave labor, perhaps the advantages may be greater than even from total abstinence from the productions of slave labor, when substitutes are procured elsewhere. But this must depend on the actual circumstances of the case, of which I have not sufficient knowledge to be able to judge, and it is a view of the subject not adverted to in the answer given to the first question.

If the reasons which have been offered for giving a preference to free labor articles, and abstaining from those of slave labor, be sound, to adopt this measure becomes a matter of conscience and duty. For, shall we say that we have it in our power, in any way, to promote the emancipation of the slaves, and yet, that we may innocently decline doing so? It may be considered either as a positive measure, as actually doing something towards emancipation, in which case it is a duty of benevolence and charity, or more correctly, perhaps, as a negative measure, as simply refusing to continue accessories to the crime of slaveholding, in which view it is an obligation of justice. For if by ceasing to purchase the productions of slave labor, we should discourage slavery, it is because by purchasing them, we do in fact uphold and encourage it.

'In condemning slavery, and scorning slaveholders,' says Capt. Basil Hall, 'we are too apt to forget the share which we ourselves contribute towards the permanence of the system. It is true we are some three or four thousands of miles from the actual scene. But if we are to reproach the planter who lives in affluence in the midst of a slave population, it ought to be asked how he comes by the means to live at that rate. He gives his orders to the overseer, the overseer instructs the driver, who compels the negro to work, and up comes the cotton. But what then? He cannot make the smallest use of his crop, however luxuriant it be, unless upon an invitation to divide the advantages with him, we agree to become partners with him in this speculation—the result of slave labor. The transfer of the cotton from Georgia to Liverpool, is certainly one step, but it is no more than a step in the transaction. Its manufacture into the goods which we scruple not to make use of, and without which we should be very ill off, is but another link in the same chain, at the end of which is the slave.'

Strange to say, the man who wrote this appears to have had no idea that we are under any obligation to withdraw from this partnership in iniquity. But though he had not sufficient soundness of principle to arrive at this conclusion, it is one which his reasoning, not the less powerfully, forces upon every conscientious mind.

Are we then, as consumers of the produce of slave labor, in fact, abettors of slavery? To him who considers it a crime to hold a fellow creature in slavery, the thought is startling; but let him not quiet himself by turning from it, but by ceasing to do the evil which he has, perhaps, hitherto done ignorantly, or from want of thought. If this community can ensure the emancipation of the slaves, or of any part of

them, surely they are bound to do it; and what is this but saying that every individual in the community is bound to do his part? It will be said, of course, for it has been said, that the effect of one, or of a few individuals, giving up the productions of slave labor, would be so absolutely imperceptible, that the measure would be perfectly useless, and that, therefore, till many are ready to join, there can be no obligation upon any one. Perhaps the fallacy of this mode of reasoning may be made evident by considering, that by using it, each one to himself, so large a number may be kept from adopting the measure, as each one admits, might, by adopting it, produce the desired effect. But the more direct answer to the objection is, that if the use of these productions is positively assisting (in however small a degree) to keep men in slavery, no one, who considers it wrong to keep them so, is at liberty to assist even to this trifling extent.

In another view I consider this measure an important and desirable one. It is one that will bring the friends of the cause together as co-operators; it is a measure to unite them; and every one knows how much cooperation and sympathy add to activity and zeal. It leads each individual to feel that he is engaged in the cause; gives to each one something to do; and to feel that we can do something, animates us to new exertions. Slavery has been looked upon as an appalling and heart-sickening, but irremediable evil, and as much beyond the reach of any efforts of ours, as any evils that exist in the unexplored regions of other quarters of the globe. It is, I think, this very feeling of powerlessness to do anything for the removal of this evil, that induces the extreme apathy by which the moral sense of the community, on this subject, is so nearly obscured, and its energies paralyzed. But if, as your correspondent says, by the inhabitants of the northern states refusing to purchase the produce of slave labor, a general emancipation of the slaves must follow, and on a smaller scale the result must be similar, surely there is encouragement enough for the friends of emancipation, and the abhorers of slavery, to exert themselves. Let then each individual among them, who is persuaded of the propriety of this measure, look around him, and see if there is not some one, if no more, whom he can influence, and induce to join in it. Thus let unit be added to unit, till, however slowly, so many millions are added up, that, to supply the increasing demand, two millions of slaves must be transferred to the ranks of free laborers, added to our ten millions of freemen.

The sympathy of the free people of color, I should think, would easily arouse them to a willing adoption of this measure; not that it is more their duty than that of others, but it would not be strange or unbecoming if they should be among the first to perceive the duty.

The strongest argument I have heard used against this measure is, that it might be productive of irritation at the south. Let this be guarded against. It should not be pursued as a measure of offence, or hostility, or as an expression of anger, or horror, at the wickedness of slaveholders. Let it be plainly understood that, in adopting this course, we act from the dictates of humanity, and conscientious scruples of being partakers in what we consider the guilt of holding our fellow creatures in slavery. Were it thus adopted, and adhered to, only from such motives, could it be the cause of irritation to our southern brethren? Might we not rather hope that such a manifestation of our principles in regard to slavery, and of our sincerity in them, would have a favorable effect on some minds beginning to have misgivings as to its lawfulness?

Are there any objections to the proposed measure which I have overlooked or am ignorant of? There may be such, and, if there are, I hope those who see them will make them known. Is there any fallacy in the foregoing reasoning? If there is, I should be glad to have it pointed out. But if not, every individual who disapproves of slavery is bound to abstain from using the productions of slave labor.

J. E.

For the Liberator.

#### THE COLORED POPULATION OF THE UNITED STATES. NO. 7.

RULE VI. All the power of the master over the slave may be exercised, not by himself only, in person, but by every person, bond or free, whom he may depute as his agent.

This is a general principle which is recognized throughout the slaveholding country. It is the same which prevails in the British West Indies. How much this right of delegating authority adds to the severity of slavery, is obvious. If punishment were only allowed to be inflicted by the master, or by some one in his presence, or under a special order, directing a specific infliction for a specific offence, previously proved, it would do much to relieve the misery of slavery. It is the master's interest to preserve the health and strength of his slaves, and to make them contented with their situation. It is, therefore, obviously for his interest that they should not be so frequently and severely punished as to weaken their bodies or depress their spirits. The agents to whom the unlimited power of the master may be delegated, besides being destitute of the

strong interest which will, in most cases, prevent cruelty in him, are usually men of less education, feeling, and principle, than he is. The cruelty and low character of slave overseers are notorious at the south. But not only are the poor slaves subject to oppressive and cruel treatment from their overseers, they are also liable to be beaten with the whip at the pleasure of their fellow slaves, called drivers, when they superintend their labors.

On this subject, though the law is well understood, the following extract, from the laws of Louisiana, may be worth extracting, as it seems to me that this mere definition of slavery affords as strong an argument against its toleration as any labored argument could do.

'The condition of a slave being merely a passive one, his subordination to his master, and to all who represent him, is not susceptible of any modification or restriction, (except in what can incite the slave to the commission of crime,) in such manner, that he owes to his master, and to all his family, a respect without bounds and an absolute obedience, and he is consequently to execute all the orders which he receives from him, his said master, or from them.'

The following passage from Stephen places this subject in a just point of view.

'The slave is liable to be coerced or punished by the whip, and to be tormented by every species of personal ill-treatment, subject only to the exceptions already mentioned, by the attorney, manager, overseer, driver, and every other person to whose government or control the owner may choose to subject him, as fully as by the owner himself.—Nor is any special mandate, or express general power, necessary for this purpose: it is enough that the infliction of the violence is set over the slave for the moment, by the owner, or by any of his delegates, or sub-delegates, of whatever rank or character.'

To West Indians, these will appear consequences of an owner's authority, as natural and obvious as it is of my property in a horse, that I may depute a servant, or empower a stranger to ride him; or that such delegation carries with it the right of using the whip and spur, as well as the bridle. They may think it a waste of words to point out so obvious a corollary of the former propositions.

But these properties of colonial slavery, are by no means derived from the stock from which some of its advocates have attempted to deduce its legal pedigree in general, and whereto they have had the rashness to refer for its legitimate nature and rules. The English lord had an arbitrary power of beating or correcting his vassal; but it was a power which he could only exercise in person, and with his own hands. He could not delegate that important and dangerous authority; not even *pro re nata*; much less constitute general attorneys, managers, overseers, and drivers, with a power of driving and whipping, *ad libitum*, the human cattle whom he gave them in charge. The vassal might have an action against any man but his lord for beating him, except for just cause; and it was no legal defence in such action to plead, that it was done by the command of the lord.

P. H.

'O. L.' has anticipated the expression of our feelings with regard to the meeting alluded to in his communication. His strictures deserve attention. Virginia, the Rev. Dr M'Auley said, was wholly supplied with the bible; and yet there are in that State nearly half a million of slaves, from whom the word of life is withheld!

#### BIBLE SOCIETY.

To the Editor of the Liberator.

SIR—I was present, a few evenings since, at a meeting in favor of the Bible Society, held at the Rev. Dr Channing's Church in Federal-street. The Rev. Dr M'Auley, who first addressed the meeting, stated many facts to show how much bibles were wanted in different parts of the country. Among other instances, he mentioned how large a part of the population in some part of North Carolina were destitute of the Bible. This, he said, was the white population; for the laws prevented the distribution of bibles among the slaves. Your readers no doubt know, that in several of the slave states, it is a criminal offence to teach a slave to read or write. Dr M'Auley, however, in making this statement with regard to the laws of North Carolina, not only did not express any abhorrence of this atrocious tyranny, but did not utter a single word from which it could be inferred that he did not heartily approve the policy of North Carolina, in thus attempting to exclude its black population from the blessings of knowledge and religion.

I do not suppose that Dr M'Auley approves of the despotism of North Carolina. I cannot believe that any man, who is engaged in promoting the distribution of the scriptures among the poor and unenlightened, can believe that any part of the human species ought to be debarred from these blessings, merely because they are of a dark color. Supposing his sentiments on this subject to coincide with those of all good men at the north, I think that he is pursuing a mistaken policy ever to mention such laws, without at the same time expressing his opinion of them. He ought not to be willing to be supposed capable of countenancing such laws for a moment. He ought not to allow the public to think that those who patronise the Bible Society, wish it to be kept from the slaves.

I am persuaded, sir, that much injury is done to the cause of human liberty and improvement, by the studied silence which too many persons at the north observe on the subject of slavery. If the

opinions which are cherished almost universally among us, were to be fully and fearlessly expressed, it would shake the whole fabric of oppression to its foundations.

This course of concealment and caution actually leads us to lose sight altogether of the melancholy condition of two millions of our countrymen, who are pining in the bonds of oppression. Thus one of the other gentlemen who spoke at the same meeting, observed that we have 'given a wider scope to individual liberty than any community that ever flourished before.' What a sentiment to be uttered in a country, one sixth part of whose inhabitants are suffering under a worse than Egyptian bondage!

You will understand, that I am far from being opposed to the Bible Society. I shall always advocate the universal diffusion of the scriptures. But, sir, I consider one of the strongest reasons for diffusing the book in this country, is that the principles of the gospel must put an end to personal slavery among us. 'Where the spirit of the Lord is, there is liberty.'

O. L.

The following communication presents the colony at Liberia in a new aspect. We suspect, however, that the natives give in exchange for European goods, ivory, camwood, &c. to a considerable extent, as well as slaves and money.

For the Liberator.

#### THE COLONY.

Mr Russwurm, at Liberia in Africa, has sworn to God that there is no other place that a colored man can call his home but Africa! I believe that where a man is born, that is his home; so every colored man who is born in Africa, can certainly claim that place as his home. But if Mr Russwurm's solemn oath, in the presence of his God, refers to the colored natives of these United States, I must say, the man is mad; perhaps laboring under a burning fever incidental to the climate of his adopted country. Mr Russwurm particularly mentions, that 'there is no other place'! Has Mr R. forgotten Hayti—South America—and I can, with propriety, add, the Danish and French West India islands? The King of Denmark has issued his decree, (which has been already noticed in the Liberator,) through Governor Van Sholten, declaring all the free people of color equal with the whites. Already has a black man been appointed Aid-de-camp to the Governor, and one admitted to the Bar. Since the French revolution, the colored people in the French W. I. islands have enjoyed similar privileges to the whites. I am informed by a white Spaniard, that Gen. Paez, who is now commander-in-chief of Venezuela, in South America, is a mulatto. Now, we plainly see how near Mr Russwurm's declaration, in the presence of God, approximates the truth.

I cannot close without saying something concerning that prejudice-stirring body,—the Colonization Society. It has promised, by colonizing the colored people in Liberia, to put an end to the slave trade. Such, however, is not the consequence—it is exactly the contrary. Let us view the fact.

It is well known, that the only object the African chiefs have in making wars on the neighboring tribes, is to obtain money, which they readily get by taking prisoners of war to the coast, and bartering them away to the slave traders for gold and silver coins. Before the colony at Liberia was established, those wars had been less frequent, because only a little gold and silver was wanting to dazzle the eyes of the chiefs; but now the colony is established, the money, which before was an almost useless article to the chiefs, becomes of great utility.—They cannot purchase articles at Liberia without paying the precious metal for them; consequently a good deal will be required to purchase the many extravagances at the Colony, which I saw copied from the Liberia Herald into the Commercial Advertiser of this city. To obtain this money to trade with the colony, the chiefs must renew their wars with double vigor, to make prisoners to barter on the coast with the slave traders. The very money that the colony receives for goods is the price of human flesh! There is a great quantity of doubloons and Spanish dollars in Liberia, as I am informed, which was brought there by the natives;—so it is clear that that very money arises from the sale of the unfortunate prisoners who are taken in war. I do not hesitate to say, that as the colony in Liberia increases, so will the slave trade. (1) Colonizationists, instead of destroying the slave market which would overthrow the slave trade, have planted in Africa a nursery to extend the inhuman system.

New-York.

Z.

(1) One thing is certain:—the slave trade continues to increase in activity and extent. Colonizationists may make the most of the fact.—Ed.

The Grand Sultan of Turkey has issued an edict forbidding his subjects to call the Christians dogs, an epithet which has hitherto been in common use among the Turks, and enjoins them to be on more favorable terms with the Christians.

When will the Grand Sultan of this country—PUBLIC OPINION—pass an edict, forbidding persons of color to be classed with brutes and doomed to an interminable bondage? Verily, the Turks are our superiors in humanity and justice.



BOSTON,

SATURDAY, MAY 14, 1831.

# THE COLONIZATION SOCIETY.

From the Christian Register.  
 Mr. Editor—Some weeks ago, two articles were published in the Register, in which the measures and objects of the Colonization Society were questioned. Since that time, several pieces have appeared in the Register in defence of the Society. As these pieces have not directly answered the objections which I have not directly answered, perhaps an answer to them is not required. Yet as the subject is one of great importance, and one in which the public is not fully versed, I take the liberty to state the objections to the colonization scheme again, and to consider some of the grounds on which the defence of the Society is placed.

The general principle on which this association is founded, is, that the free blacks are so object and degraded, and so borne down by the prejudices of the whites, that their improvement in this country is hopeless, and therefore that they ought to be removed. I objected to this principle, because it necessarily led the advocates of colonization to exaggerate the bad character of the free blacks and to inflame the prejudices of the whites against them, and thereby increased the degradation and ignorance, which every person of common humanity ought to seek to remove. To prove that this had been the actual effect of the Society, I referred to its publications. I now offer a few extracts from the African Repository, a work published under the auspices of the Society, which amply confirm my statements. If I were to send all the quotations of this character which I might do, they would far exceed the limits of a newspaper. My extracts are made from a few numbers of the African Repository, and a Report of the Society, which are in my possession. The Repository for April, 1825, speaks of the free people of color as 'degraded in character and miserable in condition, forever excluded by public sentiment, by law, and by a physical distinction, from the most powerful motives to exertion.'

Is this language calculated to remove or increase the prejudices against the African race?

The May number of the same work again mentions the free blacks as 'notoriously ignorant, degraded, and miserable, mentally diseased, broken spirited, acted upon by no motives to honorable exertions, scarcely reached in their debasement by the heavenly light.'

Is not this an exaggeration? Is not its tendency to depress the spirits of the blacks, to check their exertions, and to excite a strong feeling of a necessity for their banishment?

The same writer says—'Their freedom is licentiousness, and to many restraint [i. e. SLAVERY] would prove a blessing.' Another article in the same number says, 'no individual merit can elevate the black to the condition of the white man; no path of honorable distinction is open to him,' &c. &c. and adds, 'in general, black people gain little, in many instances they are great losers, by emancipation.'

In the Repository of July 1825, are some extracts from a Discourse by the Rev. Dr. Daniel Dana, of New-Hampshire, from which we take the following.

'In addition likewise to all the causes which tend to pollute, to degrade, and render them [the free blacks] miserable, there are principles of repulsion between them and us which can never be overcome. They can never forget their wrongs. And if they could, we could not. By a law of human nature, I mean of human depravity, the man who has injured a fellow being, becomes from that moment his enemy.'

Are these the sentiments of a minister of the gospel of peace and love? Could Dr. Dana really believe that if people of color were well treated, they would hate those who treated them well; or that there was no power in Christianity to remove the prejudices against the children of Africa?

In the Repository for September 1825, we find the following passage taken from a Virginia paper.

'The free negroes are not confined to slaveholding States. They are dispersed over the Union, and it is desired by their neighbors everywhere to remove them. If this class of persons existed only in Virginia, Virginia alone would be compelled to colonize them.'

How gratifying this language must be to the free blacks. How pleasant to be told they must be colonized.

The United States Literary Gazette, as quoted in another number of the Repository, holds the following language.

'The labors of the Colonization Society, however, appear to us highly deserving of praise. The blacks, whom they carry from the country, belong to a class far more noxious than the slaves themselves. They are free without any sense of character to restrain them, or regular means of obtaining an honest livelihood. Most of the criminal offences committed in the Southern States are chargeable to them, and their influence over the slaves is pernicious and alarming.'

The following is from a Georgia newspaper.

'In this country a negro is neither free nor bond, but stands upon insulated ground, the outcast of all society.'

The next extract is from an Indiana paper, published in the Repository of March 1827. 'In consequence of his own inveterate habits, and the no less inveterate prejudices of the whites, it is a sadly demonstrated truth, that the negro cannot, in this country, become an enlightened and useful citizen. Driven to the lowest stratum of society, and enthralled there for melancholy ages, his mind becomes proportionally grovelling, and to gratify his animal desires is his most exalted aspiration. Connected by no endearing link to surrounding society, he cannot feel a citizen's nameless incentives to a manly and noble conduct.'—'The negro, while in this country, will be treated as an inferior being.'

One of the Reports of the American Colonization Society says of the free blacks, that 'placed midway between freedom and slavery, they know neither the incentives of the one, nor the restraints of the other, but are alike injurious by their conduct and example to all other classes of society.'

I shall here end my quotations, remarking that they are selected from the publications made in two

years,—that the character of the Repository is not at all changed since that time,—and that my only reason for not using more recent numbers for making extracts from, is, that I have no later ones in my possession. They certainly support the charge made against the Society, of abusing the free blacks, and representing their improvement in this country as hopeless. I cannot, I confess, imagine any means more effectual for depressing the blacks and retarding their improvement.

I also objected to the Colonization Society, because it tended to retard emancipation, by representing the condition of the free blacks as worse than that of the slaves, and by directing the attention of slaveholders solely to colonization and diverting it from their other duties to their unhappy dependents. Some of the passages already quoted expressly avow the opinion, that the free blacks are more wretched than the slaves. Many others to the same effect might be cited. The publication of such opinions, opinions which are not supported by facts, and were invented by the advocates of slavery, as an apology for their oppression, I cannot but consider as a direct encouragement to slaveholders. In many cases it is boldly avowed, that the slaves ought not to be liberated except 'on condition of their going to Africa or Hayti.' The Society in a memorial addressed to the several States say, that the managers of the institution 'consider any attempts to promote the increase of the free colored population by manumission, unnecessary, premature, and dangerous.' Is the Society by which such sentiments are advanced, the friend or the enemy of slavery?

In my former numbers I mentioned that the greater part of the free colored people of this country were opposed to the Colonization Society, and that they were opposed to it because they had felt its operations injurious to them by increasing the prejudices of the whites against them, and by making them to be regarded as intruders in their native country. This charge has not been refuted. But we may judge of the feelings of the colonizationists from one fact. Within the two or three last months, public meetings of the free blacks in Boston, New-York, and Baltimore, have passed resolutions expressing their opposition to the Colonization Society. These meetings, as I have been assured on good authority, were composed of the most respectable part of the free people of color. Their opinions on a subject in which they were so deeply interested, were entitled to respect and attention. But the friends of colonization, instead of attempting to answer the arguments of the free blacks, have expressed the greatest anger and resentment against them for daring to express any opinion on the subject. I confess I have read with deep sorrow and disgust the expressions of contempt and abuse, which some newspapers have published against these unfortunate people of color for presuming to think that they had a right to live in this country.

I have only a few remarks to add upon the arguments by which the Society has been defended.

It is very often repeated that the friends of colonization have engaged in the cause from motives of disinterested benevolence. I am willing to admit that this is true with regard to a very large number of them; but the conclusion is far from following, that their opinions on the subject are sound, or that the operations of the Society are not to be questioned, because its members believe they are doing good.

A correspondent under the signature of 'A,' who gave an ingenious and well written defence of the Society in the Register of April 9th, has said that the Society wishes no blacks to go to Africa, unless they go freely; and that the whole scope of the enterprise is voluntary. In this I cannot agree with him. It is true, no measures of direct violence have been attempted to compel the free blacks to leave their country. But a moral compulsion has been used to drive them from the United States; which, on principle, is as indefensible as direct force. They are told, not only that they are degraded and oppressed, but that they always must be degraded and oppressed here—that the whites will never treat them like fellow men and Christians—that Africa is their country—and that if they refuse to go there, they never will be happy here. The effect of language like this to stir up the prejudices of the vulgar against the people of color, and to make their situation here uncomfortable, I have already sufficiently exposed. The object of the Colonization Society is to drive them from our shores.

Your correspondent in reply to the question, why not educate the blacks in America, says, it is a strange question to ask the Colonization Society, 'seeing that they have recently established a school for the express purpose of educating colored youth.' If this refers, as I believe it does, to the establishment of a school for the education of colored youth who are to be transported to Africa, a Society for that purpose having recently been formed, the sting of the charge still remains, viz. that the Colonization Society does not wish to educate and improve those blacks who are to remain in this country. If the Society has established any school for the education of any colored children who may be sent to it, the measure deserves unqualified approbation.

Your correspondent attempts to represent the climate of Liberia as healthy. I hope it may be so. But the impression which I, in common with the public, have derived from the reports from that country, made by persons who were evidently desirous of giving the most favorable color to everything, is, that the mortality among the settlers had been very great, and still continues to be so.

The public will not be satisfied on this point by general remarks on the soil and climate, without complete returns of the number of emigrants, their ages, number of deaths, present population, &c.

I have already shown that the effect of the Colonization Society has been unfavorable to the cause of the negroes, both free and slave. Another benefit which is expected to arise from a colony in Africa, is the extension of the benefits of civilization and Christianity to that benighted region. Even on this point I cannot help feeling some doubts. The history of the world does not show many, if any, instances of the settlement of civilized nations among savage tribes, in which the latter have been benefit-

Look at the European colonies in North and South America, in the East and West Indies, and in Southern Africa, and what is the lesson which they teach us? We find that where the native tribes have been in extreme barbarism, they have been uniformly oppressed and have dwindled away before their civilized neighbors; and that where the natives have been more advanced in civilization, if they have not been exterminated, their moral and religious improvement has been scarcely perceptible, and no balance for the misery and waste of human life which have preceded and accompanied it.

Having already taken up more space than I intended, I must conclude.

## SLAVERY RECORD.

We find the following advertisement in the Hancock Advertiser, printed at Mount Zion, Georgia, the editor of which paper, as we are informed, is the son of a New-England clergyman! Slaveholders, it seems, persecute even to Mount Zion!

'Ranaway from the subscriber, about Christmas last, a negro man by the name of Charles, who formerly belonged to the estate of O. H. Appling. It is supposed that he is in the neighborhood of Mount Zion, where he is generally known. A liberal reward will be given to any person who will deliver him to J. P. Knowles of Hancock.

Feb. 22.

GREEN MOORE.

**Murder.**—The N. C. Spectator states that in Spartanburg, S. C. recently a Mr. Woodruff started to visit his father-in-law, Mr. Dean, who was sick. He was waylaid by five of Mr. D's negroes, and killed; the cause is said to be that they feared to become the property of Mr. W. on the death of Mr. D. Three were arrested, two hung, 15th ult. and the third reserved as a witness against the other two, if arrested.

'Liberty or Death!' is a fearful motto to oppressors, but a glorious one to the oppressed—i. e. in the estimation of worldly patriots. A few more cases like the above, we trust, will open the eyes of slave owners to the danger of their situation.

Two thousand negroes were landed at different ports in Cuba, from the first of February to the middle of March, notwithstanding the many vessels that are cruising to suppress the slave trade.

A slave at or near Old Harbor, Jamaica, has been convicted of the crime of preaching, and sentenced to six months imprisonment, and to be flogged!!

He who is guilty of the crime of stealing a free person of color, or selling him as a slave—or stealing or selling a slave—is liable to from five to fifteen years imprisonment, in the state of Tennessee—about the same punishment that is inflicted for horse-stealing!!! 'All men are born free and equal'—the slaves are men—ergo, slaveholders are guilty of stealing 'free persons of color,' and, according to their own enactment, ought to be imprisoned as criminals for a term of years! Can they all be accommodated in the prisons of Tennessee? If so, it is time to commence prosecutions.

## JUVENILE DEPARTMENT.

For the Liberator.

### A LESSON FROM THE FLOWERS.

Little maiden, little maiden!  
 With the spring's first blossoms laden,  
 Pause and list thee, while I tell  
 Words that thou should'st ponder well.  
 When thou pluck'd those glowing buds,  
 Saw'st thou none whom drenching floods,  
 Chilling winds, or blighting frost,  
 Rudely to the earth had tost—  
 Or which some rough foot had trod,  
 Crush'd and broken, to the sod,  
 Till their leaves, all soil'd and stain'd,  
 Not a brilliant trace retain'd?  
 Yet had those been kindly rear'd,  
 They had bright as these appear'd.

Thou art in life's joyous spring,  
 Fair hopes round thee blossoming!  
 And the glad thoughts of thy breast  
 Sweet as perfume o'er thee rest,  
 Yet not all as young as thou,  
 Bright one! wear so free a brow.  
 There are some whose early years  
 Are all stain'd with hopeless tears,—  
 Some whose joys and griefs are slighted,  
 Some whose hearts are crush'd and blighted,  
 Till each sunny tint is lost  
 'Neath contempt's unkindly frost.

Little maiden, little maiden!  
 When thou seest one so laden  
 With the stains that wrong and wo  
 O'er the spirit's light will throw,  
 Pass thou not with scornful eye  
 And unpausing footstep by;  
 For within thy shelter'd bower,  
 That had bloom'd as bright a flower,  
 Rather do thou lift its head  
 Gently from its rain-drench'd bed,  
 And with watchful care restore  
 All the brilliant hues it wore,  
 Till its grateful perfume be  
 Rich and sweet reward to thee.

E. M. C.

## A VOICE FROM WASHINGTON!

A fifth city has spoken! The following resolutions were passed at a large and respectable meeting of the free colored citizens of Washington, D. C. held on the 4th inst. This is 'bearding the lion in his den.'

**Resolved,** That this meeting view with distrust the efforts made by the Colonization Society to cause the free people of color of these United States to emigrate to Liberia on the coast of Africa, or elsewhere.

**Resolved,** That it is the declared opinion of the members of this meeting, that the soil which gave them birth is their only true and veritable home, and that it would be impolitic, unwise and improper for them to leave their home without the benefits of education.

**Resolved,** That this meeting conceive that among the advocates of the Colonization system, they have many true and sincere friends; and do regret that their actions, although prompted no doubt by the purest motives, do not meet our approbation.

The Washington Spectator, of April 30, contains the communication of a colored man in praise of the American Colonization Society, and against the recent protestations of his brethren in our great cities. The writer, we presume, is John B. Hepburn, who received last year so handsome an overthrow by 'A Colored Baltimorean,' in the Genius of Universal Emancipation. If Mr. H. has such felicitous notions of Liberia, and believes that he can never enjoy his rights here, why does he not emigrate? His language and conduct are grossly inconsistent. We pity his infatuation. He is clinging to a combination which is the worst foe to the free colored and slave population, with whom liberty and equality have to contend.

**Assault.**—The Evening Gazette informs us that a most daring and violent attack was made upon a lady and gentleman, on Friday night, in Cambridge-street, between 10 and 11 o'clock, by six colored men, who took hold of the lady and used very abusive and insulting language to both of them. Two of the men, Nathaniel Tidd and George Bodwin, have been arrested, and on Saturday afternoon were bound over by Justice Simmons of the Police Court, to take their trial before the Municipal Court on the first Monday of June next, and for want of bail were both committed.—*Transcript of Monday.*

[We learn that the assailants were four young men. An act, like the above, deserves severe punishment; but it should not implicate our colored population as a body—for they are as indignant at such conduct as our white citizens. So long, however, as our colored youth are left, by the community, to grow up in ignorance, destitute of education, we must expect them to behave badly.]

It is stated that more than \$400 were contributed to the American Colonization Society, in March, by a few individuals in Natchez. Slaveholders seem to be very anxious to get rid of the free colored people: we can see through their philanthropy.

**From Antigua.**—The Antigua Free Press of April 7th states, that another week has passed in safety and tranquillity, under the blessing of God; and some confidence was felt for the future. The country negroes were engaged in work, but the strictest vigilance is recommended.—Several slaves were under trial before the Military Commission.

The editor openly advocates the restoration of the full rights of citizens to the negroes, and says: 'there remain, of all the chartered colonies, we believe, only three, Antigua, Tortola and Nevis, in which these people have not been relieved, either wholly or in greater part, from their odious and hurtful disabilities.'

Louis Bonaparte died at Forli on the 17th of March.

The loss by a late fire at Guayaquil is estimated at three millions of dollars.

'No White Slave,' next week. Other favors are solicited. We are under fresh obligations to 'H. F. G.' Her communication, with others, will be inserted in our next number.

A continuation of our remarks on the Marriage Law is unavoidably omitted to-day.

Fifty-three Representatives (National Republicans) were elected in this city on Wednesday.

On Sunday a white and a black, on board the sloop Berkshire, at Albany, got into a quarrel, and the latter threw the former into the river; where he was drowned.

The President of the Howard Benevolent Society acknowledges the receipt of one hundred dollars from a benevolent individual, unknown—to be appropriated to the relief of the sufferers by the late fire in Broad-street. Contributions were held at several of the private schools on Saturday, for the relief of the sufferers. Upwards of \$100 were collected.

A ladies' Fair for charitable purposes held at Newburyport, yielded \$1000.

## MARRIAGES.

In Philadelphia, on the 3rd inst. by the Rev. Ezra Styles Ely, Mr. Stephen H. Gloucester, of Philadelphia, to Miss Ann Crusoe, of Washington city.

On the 5th inst. by the Rev. Charles Hoover, Mr. Thomas Bundy to Miss Maria Carroll, all of Philadelphia.

On the 9th inst. by the Rev. Ezra Styles Ely, Mr. Richard Carter to Miss Ann Wilbanks, all of Philad.



## LITERARY.

From the New-England Weekly Review.

## THE VAUDOIS TEACHER.

'The manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the houses of the gentry, and disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these—inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a bible or testament; and thereby many were deluded into heresy.'—See *Reiner us Saccho's Book*, A. D. 1258.

'Oh—lady fair, these silks of mine are beautiful and rare—

The richest web of the Indian loom, which Beauty's self might wear;

And those pearls are pure as thy own fair neck with whose radiant light they vie;

I have brought them with me a weary way,—will my gentle lady buy?'—

And the lady smiled on the worn old man thro' the dark and clustering curls,

Which veiled her brow as she bent to view his silks and glittering pearls;

And she placed their price in the old man's hand, and lightly turned away,

But she paused at the wanderer's earnest call—'My gentle lady, stay!'

'Oh—lady fair, I have yet a gem which a purer lustre flings

Than the diamond flash of the jewelled crown on the lofty brow of kings—

A wonderful pearl of exceeding price whose virtue shall not decay,

Whose light shall be as a spell to thee and a blessing on thy way!'

The lady glanced at the mirroring steel where her form of grace was seen,

Where her eye shone clear, and her dark locks waved their clasping pearls between;—

Bring forth thy pearl of exceeding worth, thou traveller gray and old—

And name the price of thy precious gem, and my pages shall count thy gold.

The cloud went off from the pilgrim's brow, as a small and meagre book,

Unchased with gold or diamond gem, from his folding robe he took:

Here, lady fair, is the pearl of price, may it prove as such to thee!

Nay—keep thy gold—I ask it not, for the word of God is free!

The hoary traveller went his way, but the gift he left behind,

Hath had its pure and perfect work on that high-born maiden's mind,

And she hath turned from the pride of sin to the lowliness of truth,

And given her human heart to God in its beautiful hour of youth!

And she hath left the gray, old halls where an evil faith had power,

The courtly knights of her father's train, and the maidens of her bower;

And she hath gone to the Vaudois vales by lordly feet untrod,

Where the poor and needy of earth are rich in the perfect love of God!

J. G. WHITTIER.

## TO A BUTTERFLY RESTING ON A SKULL.

Creature of air and light,

Emblem of that which may not fade or die!

Wilt thou not speed thy flight,

To chase the south wind from the sunny sky?

What lures thee, thus to stay

Mid silence and decay,

Fix'd on the wreck of dull Mortality?

The thoughts, once chambered there,

Have gathered up their treasures, and are gone!

Will the dust tell us where

They that have burst the prison-house have flown?

Rise, nursling of the day,

If thou wouldst trace their way:—

Earth has no voice to make the secret known!

Who seeks the vanished bird

By the forsaken nest, and broken shell?

Far thence she sings unheard

Yet free and joyous midst the woods to dwell!

Thou of the sunshine born,

Take the bright wings of morn—

Thy hope calls heavenward from the gloomy cell!

MRS HEMANS.

## LIFE.

The time of life is short;

To spend that shortness basely, were too long.

If life did ride upon a dial's point,

Still ending at the arrival of an hour.—SHAKS.

## MISCELLANEOUS.

[P] The name of the colored individual, who is alluded to in the following article, should be given to the public. His conduct exhibits a disinterestedness of action, and an amplitude of mind, worthy of a nation's panegyric. Yet he belongs to a race who are thrust out of the pale of society, and treated as if they were indeed assimilated with the brute creation! Ye white libellers and white persecutors, read this honorable recital, blush for your injustice, and imitate, if possible, so noble an example!

A RARE COMBINATION OF TRAITS OF CHARACTER. We have the following singular and interesting facts from a gentleman now residing in the city of New-York, who was acquainted with the persons and circumstances mentioned below.

During the past winter, owing to the depth of the snow and the severity of the weather, the price of wood reached the enormous sum of twenty-four dollars a cord, and consequently there was much of severe suffering among the multitude of poor in that city. A call was made upon the benevolent to contribute for their relief. Individuals had their different districts assigned them, and a call was made at every house, so that those who were able might have an opportunity to contribute, and that those who were in want might be searched out and relieved. One of the gentlemen thus employed in the upper part of the city, called at the hut of a man of color who was well known there from the circumstance of his driving a single cow before a cart, guiding her with reins—obtaining a living by the employment which he found in the business of a cartman. The gentleman as he entered, noticed in a back yard a considerable quantity of hickory wood, and inquired of the occupant whether it was his, and being told that it was, proposed to purchase some of it. But he refused to sell. The price at which wood was then selling was offered, and then urged upon him: but no, he would not part with it at any price. The gentleman told him the object for which he wanted it, and mentioned the distress of the numerous objects of charity in the city at that inclement season. The negro after a little conversation told the applicant, that if it was to be given to the poor he might send for nine loads for which he should take no pay, and that he might have nine loads more for the same price which he paid for in the fall—being about one half what it was then bringing in the market. The offer was accepted. The surprise of the gentleman may be well conceived—and the negro with the cow and cart, and his donation of forty dollars' worth of wood for the relief of the poor will not soon be forgotten. Instances of great wealth concealed under appearances of abject poverty, have occasionally been found, but never before have we heard of a single case when that industry and frugality which enabled the individual to obtain, were united with such a noble spirit of genuine philanthropy and charity as was here exhibited.—*Rochester Observer*.

## TRIBUTE TO BISHOP ALLEN.

When a good man dies, his country sustains a loss; but when not only a good but a great man has been summoned by the Angel of death to bid farewell to existence, humanity throughout the world becomes a mourner. In the death of RICHARD ALLEN, the first Bishop of the African Methodist Episcopal Church, religion has lost one of her brightest, most talented, and distinguished ornaments; philanthropy one of her firmest and most practical advocates and supporters; and the great cause of African Emancipation, one of the purest friends and patriots that ever exerted his energies in favor of civil and religious liberty. When the humble African was even dragged from the altar of his God by the inhuman whites who disgrace the land, rendered sacred by the glowing recollections which arise at the mention of the name of William Penn, Richard Allen stepped forth as their defender and protector, built at his own expense and upon his own ground, the first African Church in America. He it was that, through persecution, through malice and envy, walked like the Saviour upon the troubled waters, in favor of African Religious Independence—it was he who 'rose up early in the morning and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place BETHEL.'\* The tears of the virtuous will moisten the flowers that the hand of friendship will strew upon his grave—Angels will smile upon him in the blessed regions of immortality, and his noble deeds will remain, cherished in the memory of mankind, imperishable monuments of eternal glory.—*African Sentinel*.

\*The name of the Church which he erected in Philadelphia.

Prices paid for Copy-rights.—Chateaubriand received for his complete works from the bookseller L'Avocat, half a million of francs.—Moore has a life annuity of 500*l*. for his Irish melodies. Sir Walter Scott received in 1815, for his three last poems, 3000 guineas a piece. Campbell, for his *Pleasures of Hope*, after it had been published fifteen years, 1000 guineas; for his *Gertrude*, after having been published six years, 1500 guineas. Byron received for the fourth canto of *Childe Harold*, 2100*l*. Cowper's poems, in 1815, though the copy-right had only two years to run, were sold for 8000 guineas. Cotta, a German bookseller, is said to have given Goethe for his complete works 30,000 crowns.

M. Champollion has made a discovery that affords an additional proof of the authenticity of Scripture. Among a considerable collection of portraits which he has brought from Egypt is that of Secouchis, father of the twenty-second dynasty. This individual is the Sheconk, or Shishak, of Scripture, by whom Jerusalem was taken and the Temple Spoiled. On the remains of the edifice erected by this Sovereign, M. Champollion has also observed Rehoboam, Solomon's son and successor, among the effigies of the captive Kings.

Prejudice.—The father of the late Dr Payson was a clergyman, and for a long time an able and efficient member of the New-Hampshire Legislature. Another member of the name of M'Duffie, who probably had sufficient reasons for a dislike to clergymen, on hearing the report of a certain committee, expressed his unqualified admiration of the ability with which it was drafted, and asked who wrote it. Hearing the author's name, 'Mr Payson!' he contemptuously exclaimed; 'Did Mr Payson write that report? Well, it is just like a priest.'

Washington Spec.

It sometimes happens that the People have scarcely any right to complain of bad appointments by Presidents and Governors. Pope Julius III. gave a Cardinal's hat to an unworthy person. One of his intimate friends asked him respectfully—'What did your Holiness see in that man to make him Cardinal?' Julius answered—'What did you see in me to make me Pope?'

Burying Grounds.—The custom of burying dead persons in grounds set apart for that purpose was not established until the year 200. People, before that time, were interred in the highways, and ancient tombs are still to be seen in the roads leading to Rome. Hence these words so often repeated in epitaphs, 'Sta viator'—stop, traveller.

A work, very truly described as a 'typographical wonder,' was presented to their Majesties on Monday last at the Pavilion. It is the New Testament, printed in gold on porcelain paper: and it is the first instance where such painting has been successfully executed on both sides.—Two years were employed in perfecting this work, of the costly nature of which an idea may be formed from the fact, that the gold it contains is of no less value than five guineas. Only 100 copies are printed.—*Brighton Gazette*.

Appropriate Compliment to the Ladies.—At a recent meeting of the council of the Horticultural Society of London, it was resolved that in future ladies should enjoy all the privileges to which Fellows are entitled, and be present at the various meetings when fruits and flowers, seeds and cuttings of rare fruit trees, are exhibited, and dispersed among the Fellows. Gallantry could not be more suitably and deservedly exercised. The poets have formed an indissoluble union between flowers and female beauty.

Vegetable Coincidence.—We were shown this morning, by Mr Sanderson, of the Coffee-House, a curiously formed orange, left with him by one of his friends. The fruit was shaped in exact resemblance to the head of a parrot. Not the slightest minutiae of a like appearance was omitted. The eyes, the crest, the bill—and the whole contour of the bird's visage, were all 'as to the life.' In this age of wonders, such a vegetable curiosity deserves a record.

Phil. Gaz.

'A moderate tippler' in Wilmington, N. C. says he spends, one day with another, 12½ cents for spirit, amounting in a year to \$45 62½: he has three or four ragged children, without education, and is waiting to hear arguments whether he had better continue spending this sum annually in grog, or appropriate it to the education of his boys, and be laughed at by the advocates of strong drink for becoming a temperate man?

It is stated in the Barnstable, Mass. Patriot, that the 14th child of Mr Salathiel Nickerson, was lately married by the same clergyman who had united all the others to their different helpmates; and that the 15th will probably soon be settled in a similar manner. All his children are settled around him.

A laborer in England lately gave watch, clothes, and money, value £10, to some gipsy women, for telling him he should soon marry a beautiful woman, with a cart load of money. John Barleycorn had a finger in this business.

According to an official census, there have been born in the whole Russian Empire during the year 1830, 1,922,695 children, of which there are 996,270 boys, and 926,425 girls. The number of deaths amounts to 1,216,708 persons, of which there are 619,219 males, and 597,489 females. The number of births surpasses the deaths by 709,287. During the same period, 399,345 marriages were contracted.

## MORAL.

[EDITORIAL.]

## RELIGION AND HEALTH.

In the last *Liberator*, we published an article from the pen of Dr Rush, showing the beneficial effects of religion upon health: the argument was rational and cogent. The editor of the New-York Free Enquirer, as might be expected, holds an opposite opinion, and declares that religion 'is the destroyer of the bodily as much as the mental constitution.'

Without entering into a discussion of the manifest duty of religious worship, and its exceeding adaptation to the necessities both of soul and body, we are willing to resolve the hypothesis in another way. Let us appeal to facts. We believe that the gospel is its own witness as positively and plainly in the temporal preservation of its believers, as in its spiritual renovation of their characters. Who, as a body, or what classes of individuals, are so remarkable for their longevity as professors of religion? Among whom are fewer sudden or violent deaths? Whose habitual aspect, or general state of health, is more vigorous? We confidently reply—NONE.

The pilgrim fathers, for instance, were men devout—or, if Mr Owen will have it so, *ascetic*—to an extraordinary degree; yet for muscular vigor or physical endurance, they have seldom been surpassed. We thank Mr Owen for having called our attention to this subject: it is with a feeling of complacency, a strong pulsation of pleasure, that we challenge a comparison between the temporal hap-

pinness and bodily health of believers and unbelievers. We appeal to the medical faculty—to the slabs and tomb-stones in every grave-yard—to the churches of every religious denomination—and to the experience and common observation, for proof that religion is beneficial to health. Truly, godliness hath the promise of the life that now is, as well as of that which is to come.

But how do a belief in the existence of God, and an obedience to his commandments, preservingly affect the physical systems of men? By invigorating their minds, animating their hopes, elevating their affections, and altering their habits of life. 'A sound heart,' says Solomon, 'is the life of the flesh.' Mr Owen knows that religious men, as a class, do not take the name of God in vain; they do not squander their wealth in riotous living; they do not visit the theatre, the ball-room, the convivial circle, or the race ground; they do not drink to intoxication, nor indulge in debauchery. He must know, too, that these vices are intimately connected with each other; that irreligious men, as a class, do practise them; and that they are fatal to bodily health. Christians are generally grave and sober, distinguished for their frugality, more industrious than others, quiet and reputable citizens, good parents, examples of temperance, and of large and benevolent dispositions. It is true, they often pray, and sometimes mourn and fast; but, strange as it may seem to Mr Owen, their bodies and souls are greatly renovated by prayer—and though they mourn over their transgressions, it is not 'a sorrow which worketh death,' either in a natural or spiritual way. As to fasting, they seldom carry it to excess, and perhaps are too infrequent in its observance.

We suppose the clergy are as deeply tinctured with 'religious enthusiasm' as any persons; that they live more entirely under its 'deleterious influence,' and drink more deeply of 'spiritual intoxication,' than any other profession; but, in despite of all this, and of their severe toils, where do we find a class of men whose average term of years exceeds theirs?

Indeed, it is the glory of the christian religion, that it protects, regulates and prolongs the lives of its followers. But irreligion or scepticism is a war upon the inward and outward man, and its votaries go down to the grave with a pestilential rapidity.—Some among them—including, we trust, Mr Owen—may control their appetites and passions, and thus escape a premature end; but the mass are swept away by floods of dissipation, ere half their days have been fulfilled. Give us religion, for time and eternity—the religion of the bible, which, like its divine Author, seeks to save men's lives, not to destroy them.

## LOTTERIES.

To the Editor of the Liberator.

SIR—You must be aware that some time since, laws were made in this State for the suppression of lotteries, which are now violated to an alarming extent. It must be confessed, that lotteries are among the most pernicious things which infest society; for no class of persons is exempt from their allurements. The system is an all-devouring beast, and the poor in particular are great sufferers from its ravages: their hard earnings are sponged from them by the minions, pimps and spies of this sly, insinuating gambler, who prowls about the streets of Boston, entering stores and workshops, seeking whom they can defraud. The Legislature of this State deserves the highest praise for making laws to suppress the shameful practice of gambling by lotteries; but the officers, whose duty it is to put them in force, deserve the censure of the community for not fulfilling their trust. For it is known to a great many of our fellow citizens, that these laws are violated every day; and no doubt it is done under the eyes of the men who are appointed to see them executed. Tickets are brought in great abundance from the neighboring States into Boston, and disposed of in defiance of law. If the number that is brought from Rhode-Island, Connecticut, Maine, &c. &c. could be ascertained, it would startle our law-makers, and stir them up to crushing the monster whose deadly influence is felt by too many of our enterprising fellow citizens.

It is strange that our sister States will not open their eyes, and banish the evil from their soil.—Rhode-Island clings to it, because it puts a few pennies into her School Fund with one hand, whilst it draws thousands out of the pockets of her citizens with the other. Why are not her eyes opened? Because she has too many bread-and-butter editors, who feed and fatten upon their lottery advertisements. But there it is lawful: and if it were lawful to steal our fellow men, because they are a little darker than ourselves, and transport them to a sickly clime to be sold into bondage for life, we should find beings enough to engage in it—beings who call themselves men. Boston may have nothing to do with Rhode-Island; but if that State would prohibit lotteries, it would stop the importation of thousands of tickets here. I cannot conclude without hoping that the sale of tickets may be stopped in this city, where they are sold in too great numbers for the good of the people.